

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT  
SEEK RIGHTEOUSNESS, SEEK MEKKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 8.

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## UNWISE LETTERS TO GREAT BRITAIN—THEIR EFFECTS.

(*Deseret Evening News, March 26th.*)

From a letter which has been recently received by Bishop John Sharp from his son James, now on a mission to Great Britain, we learn that there is considerable excitement prevailing among the members of the church in that country, through hearing of the efforts which the people of this Territory are making to send for the poor Saints. The missionaries have to listen almost every day to letters which have been sent by people in this country to their friends there, telling them to prepare for emigration, for all are to be brought to Zion this year who wish to come, and the Elders are to be recalled and the mission to be broken up. These letters have the effect to greatly increase the labors of the Elders among the people, as they raise excitement and create wrong impressions; and disappointment and probable discouragement are sure to be the results in many instances. The Elders say they need a double portion of the Spirit of their calling to keep the people's enthusiasm and excitement within rea-

sonable bounds, over the, to them, good news.

The people say they never saw such hard times in that country as they are now experiencing. Many of the poorer classes, whose cases come under the personal observation of the missionaries, have not food enough to eat, much less sufficient clothing to supply their wants. Of course, where people are living in such circumstances, the prospect of a speedy deliverance therefrom, through the help extended by their co-religionists here, must be welcomed with rapturous delight. No particular harm would result from this feeling, if the people who entertained it were sure of deliverance in the way and at the time they expect. But if they should be disappointed, and their sanguine expectations be unfulfilled, then the reaction would be very injurious. They will sink from the summit of anticipation to the depth of despair. Another bad effect which the unwise letters written from this country produce is, that some of those who receive them sit down and an-

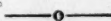
pinely await the help which they are assured they will receive, without putting forth a single exertion to help themselves. They feel as safe about emigrating as though they had received a through ticket, and had all their baggage checked for Zion.

If the truth were known, we expect that many of those who have written so encouragingly to their friends about getting ready to come, and assuring them that they would be brought, have done but little, if anything themselves, towards bringing them. The Elders would not be under the necessity of checking any enthusiasm which might be awakened in the breasts of those whose friends had written them about emigrating this season, if, with their letters, they had sent the needed means to bring them. Such enthusiasm would be quite legitimate, and have a reliable basis on which to rest. But it is positively wrong for persons to write from this country such letters as we understand have been written, unless, indeed, they themselves send the money to bring their friends to whom they write. It is very easy to make promises and hold out encourage-

ment which other people are expected to fulfil. But it is much more consistent to do ourselves than to talk about what other people are going to do. It would be wise, even now, for those who have written to their friends and excited such great hopes, to write again to them in a strain that will be calculated to moderate their anticipations, and bring their enthusiasm within reasonable bounds; or, do what would be still better—send them the money to bring them.

We hope there will be means enough contributed to help all who wish to come; but, if so, it will have to be subscribed in much larger amounts and much more freely the next few weeks than past payments would seem to warrant any one in expecting. And should there not be means sufficient to bring all who wish to emigrate, there will of necessity have to be discrimination exercised in the selection of those who shall come. Such a discrimination would, of course, disappoint numbers, if all have been led, by letters from their friends, to expect their certain deliverance through the help rendered from this country.

## THE PREACHER.



What is Mormonism?

Why, bless you, don't you know? Mormonism is the resurrection of the old-fashioned doctrines taught long ago by Christ and his Apostles—repentance and baptism for the remission of sins, the laying on of hands for the gifts of the Holy Ghost and for the healing of the sick, and working other wonders under the administration of the Priesthood of the Son of God. Mormonism, besides these, embraces all science, all light, intelligence, improvement, arts and industry, in heaven, on earth, or in the capacity of man. It teaches us how to live and how to die; it provides us the means of living as we should, and the glory and power we desire beyond the grave. It raises man from a state of poverty to the summit of his ambition

—from ignorance to the intelligence of Gods.

Mormonism teaches industry, virtue, honesty, and integrity. It has no salaried preachers, expounders, missionaries, or L.L.D.'s to tell what the old Bible means—for it is Mormonism, just as it reads. It counts Abraham, Isaac, Jacob, and other Patriarchs and Prophets good men, and teaches to follow their heaven-taught examples.

Unlicensed intercourse between the sexes is a crime against Mormonism, and its doctrines teach us to avoid tea, coffee, tobacco, spirituous liquors, profanity, and much use of flesh. It gives men wives, and makes them honorable fathers to all their children, and legal husbands to all their wives. Mormonism makes its votaries honest



and intelligent, and teaches them to live by the golden rule. It makes of the deserts gardens of roses and fruitful fields; it brings water upon the

waste places. Jehovah is the Father and friend of Mormonism.—*Our Daily Times*.—Utah.

## MINUTES OF THE LONDON CONFERENCE,

HELD IN THE HALL, STORE STREET, BEDFORD SQUARE, LONDON, ON SUNDAY EVENING, APRIL 5, 1868.

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Present on the Stand — Elders Franklin D. Richards, President of the European Mission; Charles W. Penrose, from the MILLENNIAL STAR Office; James McGaw, President of the Nottingham District; Edwin Walker, Isaac A. Kimball, Ezra J. Clark, John E. Pace, Henry Barlow, and C. P. Liston, Presidents of Conferences; and Heber Young, Willard B. Richards, Platte Lyman, Zebulon Jacobs, H. Chariton Jacobs, William S. Grant, Joel Grover, Lewis W. Shurtliff, Levi W. Richards, Orson C. Holbrook, Richard Dye, Joseph H. Lee, John W. Lee, Travelling Elders.

11 a.m.

Meeting opened with singing. Prayer by Elder James McGaw. Singing.

Elder C. W. Penrose made a few introductory remarks, and explained that in consequence of the illness of Elder Griffith Roberts, it had fallen to his lot to conduct the meetings of the day. He then called upon the Travelling Elders in the Conference to give in their reports.

Elder Platte Lyman reported the Saints in his district as both feeling and doing well, the meetings were well attended, and prospects were good for the spread of the Gospel.

Elder Willard B. Richards said the Saints in his district were drawing nearer to the Lord, many of them keeping the Word of Wisdom, and living according to the light of the Spirit. The Branch Presidents had informed him that they never knew their Branches to be in such a good condition as at present.

Elder Heber Young said he was not able to tell how much good he was doing, but he desired to do all the

good in his power while in this land. All the Branches in his district were in good condition, the majority of the Saints were striving to do right, and the Branch Presidents were laboring faithfully and with good effect.

Elder C. W. Penrose said he only arrived in London on the previous Thursday evening in time to attend the Priesthood meeting, therefore he had not had much opportunity to examine into the condition of the Conference; but the spirit manifested by the Priesthood was a good criterion by which to judge the Saints, and from what he saw and felt at the Priesthood meeting, he concluded that the London Conference was in an excellent condition. Although Elder Roberts had not been able for some time to attend personally to the business of the Conference, he had been ably represented by the young brethren who were travelling under his directions, and who had labored faithfully and diligently. He found that "emigration" was the spirit of the times in London, as it was in every other part of the Mission which he had visited. This was as it should be; but he would caution the Saints not to be over anxious on this point, so that they might not be cast down if they were not all emigrated this season. He read the Statistical and Financial Reports for the half year. There had been 132 baptized in the past six months, and the total number in London Conference was 1172. He would not assert that all these were in first rate standing, but the majority were, and this would be the case in regard to the whole Church in these latter days. In all the changes and trials through which the Saints might

pass, the majority would be on the side of right and truth, and with that majority God would carry out his purposes, till his dominion was established over all the earth.

President F. D. Richards said he shared largely in the joy which was manifest by the Saints on this occasion. To-day the Saints in Zion would assemble from different parts of the Territory, and to-morrow they would commence their Conference. The Bishops would bring in money and reports of donations in aid of the Saints abroad, that they might be gathered home; there would be happy meetings and happy talkings, and letters would be afterwards sent to England which would bring joy to many a heart. He could not help thinking of the difference between Bishops in the Church of Christ and Bishops in the Church of England. Our Bishops were working men, and if there was a family in distress, you would see the Bishop going to them with provisions for their sustenance, if there were difficulties which brethren could not settle among themselves, the Bishop would be called on to settle them, and if there was any work to be accomplished for the good of the community, the Bishops were sure to be foremost in the business, laboring and directing the people. The people in Zion were really doing their best for the emigration, and they had felt a desire that all the Saints might be got away from England; but if so many people continued to come into the Church, instead of finishing up the work here, it would be more likely that a fresh body of Elders would have to come to attend to it. The President had instructed him to select for emigration the oldest members first, who had been faithful. He hoped that all would see the fairness and propriety of this counsel. Those who did not go this year must not be discouraged, but rather rejoice in the deliverance of those who were so favored. The people in Zion would continue the work. There was scarcely a settlement in Zion but contained people who had relatives in England, and scarcely a Branch in England but the members of it had relatives in Utah. These ties of relationship were in-

creasing, and the Saints were anxious to have all their friends with them in Zion. He then presented the various Authorities of the Church, who were all sustained in the usual manner. He wished the Saints in London not to expect brother Roberts to attend to business matters, but to excuse him from serious labors, and let the Travelling Elders attend to what was necessary to be done; and concluded by exhorting the Saints to a faithful observance of all their duties, that they might be prepared for all the changes that might await them through gathering to Zion.

Singing by the choir. Meeting dismissed with prayer by Elder Robert Dye.

2.30 p.m.

Meeting opened with singing. Prayer by Elder C. P. Liston. Singing.

Elder James McGaw said he never knew as good a spirit to prevail since he had been on this mission, as was now manifested among the Saints in the Nottingham District, where he had the privilege of laboring. There was also great interest manifested by strangers, and many who had formerly been in the Church, and who had tried, but were unable to drive the spirit of this work from their hearts, were now returning to the Church; the spirit of fault-finding was banished from them, and the spirit of the Gospel had taken its place. The Saints were anxiously looking for deliverance, and were desirous to know what was the will of God, and what they could do to forward the interests of the kingdom. The Latter-day Saints were not popular in the world, but the authorities of this land had no trouble with them. They did not figure in the police courts. They were not to be found in the beershops, nor brawling in the streets, quarrelling with their wives, nor driving their children out of doors, but were law-abiding citizens, and were striving to excel in every good work. He prayed that they might continue and increase in well doing, that they might with more assurance claim the promises of God.

Elder Robert Dye said it was now 20 years since he embraced the Gospel, and since the day of his baptism



until the present, he had seen and heard nothing but what had increased his faith in this work, which was designed by the Father for the benefit of the human family. He had travelled and preached the Gospel without purse or scrip, and had always been sustained of the Lord. He had been to Utah, and could testify that the Saints there were a good people. There was a great excitement among the people here on the subject of emigration, and he hoped none would join the Church solely for the purpose of being emigrated. The Saints had gained their present knowledge through living by the word of the Lord, and that was the only way to obtain His favor and blessings.

Elder Edwin Walker made a few remarks bearing testimony to the truth of the latter-day work, and expressing his joy at being called to take an active part in assisting to build it up, and assuring all present that every honest soul might obtain a similar testimony by obeying the Gospel.

Singing. Meeting closed with prayer by Elder Lewis W. Shurtleff.

6.30 p.m.

Meeting opened with singing. Prayer by Elder Ezra J. Clark. Singing.

Elder Charles W. Penrose addressed the congregation, showing that the Lord had commenced a "marvellous work and a wonder," in fulfilment of the prophecy of Isaiah 29th chap., 9 to 14 verses. Heavenly messengers had come to earth, and delivered to Joseph Smith the everlasting Gospel, and had also ordained him to the power and authority held by the ancient Apostles. The principles of this Church had not been taken from the Bible or any other book, and the authority we held had not been obtained from any religious body whatever, but our doctrines and authority had been received by direct revelation from heaven in the present age. Some might object to the idea of the Lord's calling an uneducated and uninfluential man like Joseph Smith to commence such a great work, but the Lord had declared that when it should come forth "the wisdom of the wise should perish, and the understanding of the prudent should be hid." He showed

that the condition of the world at the present time was exactly as described by Isaiah when God's work should be commenced, and pointed to the harmony, unity, peace, and good government existing in Utah, among a people once so diversified in their faith, language, interests, and national characteristics, as a truly marvellous work accomplished by apparently the most insignificant means. Bore testimony to the powerful influence wielded by President Young, and showed that there was no despotism in it, except the despotism of love, which was the most powerful of all. The Saints were not a class of people who could be oppressed. They had thrown off the trammels which bound the masses, had crossed seas, deserts, and mountains, because of their religious convictions, and now they obeyed their leader because they chose to do so, and they chose to do so because they knew him to be a Prophet of God raised up to accomplish His marvellous work. As Isaiah had predicted, "the meek were increasing their joy in the Lord, and the poor among men were rejoicing in the Holy One of Israel." The meek rejoiced in the blessings of the Gospel, and the poor were looking with a certain hope for that deliverance which would come for them out of Zion. The Saints would be gathered, the Lord's work would be consummated, and it would arise in the power and majesty of Jehovah, and sweep sin and misery from the face of the earth.

President F. D. Richards said, the Prophet Isaiah, speaking of the building up of Zion in the latter days, said, "Behold, I will lift up mine hand to the Gentiles, and my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Paul also predicted that in the dispensation of the fulness of times all things should be gathered in one. The power by which this great work would be accomplished was the holy Priesthood, and this had been restored to the earth by the ministrations of angels. If the person who occupied the chair in the Vatican were the representative of God, the Lord would not have appointed Joseph Smith to accomplish

His work; but the Priesthood had not been upon the earth for many generations. If he were asked how he dared to say that Christendom was without this power, he would reply, Christendom was an answer in itself. Was ever the Church or the people of God in such a condition as Christendom was at the present day? If the Church of England were the Church of Christ, could seduction, prostitution, infanticide, and all kinds of evil exist in this land as they do now? He thanked God such things could not live in Utah. Twenty-eight years ago last June, President Heber C. Kimball landed in England. He came clothed with the power of the holy Priesthood, having received it from the first Elders, who obtained it from Peter, James, and John; and the Saints present were the fruits of his labors and the witnesses of his Apostleship. President Young also came bearing the same Priesthood, having received it in the same way, and there were some now in the meeting who had received the Priesthood only the third from heaven. It was by virtue of this Apostleship that President Young stood prominently forward in the latter-day work, and had led the Saints to their present position. The power to which they had attained in a marvellously short period, was manifested in the fact that they seriously contemplated the removal of several thousands of their scattered brethren a distance of 7000 miles in one season. And if they had attained to this position and accomplished so much in the past 30 years, what would they accomplish under the guidance of the Apostle Brigham in the next 30 years? The difference between the Priesthood

of God and the priestcraft of men might be seen by their fruits. The Priesthood of God preached the Gospel, gathered Israel, brought salvation, unity, and plenty to the poor, while priestcraft degraded and scattered mankind, and led to wickedness and death. Had not President Young proved by his works that he was an Apostle? He stood already as a savior upon Mount Zion. Some people considered he had too much power, but the speaker, in all his 30 years experience, had never known him to desire the injury of a single individual; but he had known him to help and bless thousands, and he considered that the more power such a man held the better. If the Bishops in this country had been men of God, would the people have perished for bread, as they had in the east end of London? If they had held the power of the Priesthood and exercised it, they would have made this whole island tremble before the poor should have perished with hunger. God held the rulers of the people responsible, and they would have to answer to him for the exercise of their power. He then counselled the Elders to be full of mercy to the repentant backsliders who, after being away from the Church for years, were now anxious to come back like the prodigal son to their Father's house. They had been punished enough already, and the Elders were called to be saviors of men. He concluded by exhorting all to faithfulness, that they might attain to exaltation in the kingdom of God.

Singing. Meeting closed with benediction by President F. D. Richards.

GEORGE C. FERGUSON, Clerk.)

## A SHORT HISTORY OF TITHES.

(Extract from a letter to the *Liverpool Mercury*.)

The first general law enforcing payment of tithes was made by Charles the Great, Emperor of France and Germany, in the year 779. This law of necessity applied to the Emperor's

own dominions only. Charles's example was followed by other Christian potentates, and by the close of the eighth century, the clergy's claim to tithes was firmly established and en-

forced in almost every Christian state.

In England there was no law enforcing payment of tithes till the year 855, when Ethelwolf, the King, a weak, monk-ridden prince, to appease the importunities and threats of the clergy, conferred on them the tithe of his domains. The grant was made at Westminster with great pomp and solemnity. The document commences by reciting that the King was moved to make the grant in atonement for his sins. It then goes on that, by advice of his bishops, the King granted, as an offering to God and the Blessed Virgin, a certain portion of his kingdom—to wit, a tenth part—to be held in perpetuity and free from all charges, for the benefit of his soul, and to be applied to the service of God alone. This is the foundation of the English tithe law.

On Ethelwolf's grant the claim to tithes on the ground that they are private property is founded. "King Ethelwolf," says Prideaux, "granted to the clergy of this land, by way of endowment, that legal, hereditary, and perpetual right and property in these tithes by which they have ever since held them, and whereby they are as fully vested in the tenth part as the owners themselves are in the other nine." This is strong assertion of the claim, but it is obnoxious to fatal objections.

The church was a trustee the tithes were assigned to for purposes defined by certain canons or church laws. They were: 1. For the maintenance of the poor, the widow, and the orphan; 2. For the repairing and building of churches; 3. For the maintenance of the clergy themselves, and for hospitality to the stranger. The first canon relating to tithes promulgated to the English Church was the Ecbert canon, which we may infer was a general law of the Christian Church at that period. It is called the Ecbert canon from supposition that it was introduced or affirmed in England by a bishop or archbishop of the name. The precise time of the promulgation is not known, but the genuineness of the canon is unquestioned. It ordains that the priests shall receive the tithes from the people, and keep a written account thereof; and that they shall

divide them according to canonical authority—the first part for repairing or ornamenting the churches; the second part for the use of the poor and the stranger, to be dispensed by the priests with their own hands, in mercy and with all humility.

Ethelwolf's grant was not a grant of tithe on the land of his entire kingdom, though the language of the deed seems by implication that it was. It was simply an assignment of the tenth of the produce of lands belonging to or held under the Crown. Ethelwolf was not absolute over-lord of all the land in the country. The grant was good within the limit of the King's power of assignment, but no further.

The general claim to tithes based on Ethelwolf's grant is therefore bad. But add to it, and admit the validity of all private grants and usurpations: they held no longer than the implied terms of the grants were observed. "Applied to the service of God" involved the terms of the canon cited. Between the periods of Ethelwolf and Henry VIII., the terms of the tithe-grants were flagrantly violated. Henry, therefore, seized the tithes on justifiable grounds; and the seizure put an end to all existing rights or assumed rights to them.

A new era in the history of tithes began with Henry. He was vested by his Parliament in all the ecclesiastical property in the kingdom, with power to dispose of it as he willed. More than a third part of the real property of the country was thus assigned to the King. Henry could not appropriate all the tithes to secular purposes without destroying the church, root and branch: but he took great portions and bestowed them on laymen, originating lay tithes or lay impropriations. No portion was specially and by deed, or by act of Parliament, made over to the clergy, for they were no longer in bodies corporate, and the church corporate existed in the King's person only. But a sufficiency was left to maintain the parochial clergy and the church edifices. The obligation to maintain the church edifices yet attaches to tithes: it is but in abeyance.

Previous to the Reformation, the clergy, or the church, had prescriptive



claim to tithes, resting on distinct grants; but the Reformation annulled the claim, and it has not been re-established. The ecclesiastical tithes are really yet vested in the Crown. If the Queen's headship of the English Established Church were abolished, the ecclesiastical tithes and everything else ecclesiastical would necessarily merge into the hands of Parliament, to be dealt with at will. In short, the claim to tithe is so little a "vested right," that surrender to Parliament by the Queen of the rights invested in Henry VIII., to which she is successor, would annul it; for the church's "right" to enjoyment of tithes has actually no firmer foundation than the passive acquiescence of the Crown.

It is different with the lay impropriators. The lay impropriators have parliamentary title to their share of the spoil of the old church. Payment of tithes to lay persons was violently resisted. The tithe to them was no better than the King's deed of gift without power of enforcement, and it was resisted. Parliament was then resorted to. Two acts were passed in Henry's reign, and one in his successor's, giving the lay holders of tithe appropriations power to enforce their claims, which was tantamount to direct enforcement.

Since the tithes and all other ecclesiastical property were vested in the Crown, the Government of England has not in any way relaxed in its right to deal with the tithes as it deemed fit. Two or three instances of the exercise of the right must suffice. There is the statute 3 William and Mary, entitled "An act for the better ascertaining the tithes on hemp and flax." The act was limited to seven years' duration, but it was renewed at the limiting period for seven years more. The object of the statute was to encourage cultivators of hemp by compelling the clergy to accept a determined sum, or modus, in lieu of tithe. A bill for the same purpose was brought forward for Ireland; but what Lord Stanley has oddly named the "United Church in Ireland" put on a front of opposition so threatening in appearance, that the bill was dropped. The act 31 Geo. II. had a similar intention, but related to the

growth and cultivation of madder. Swift reckoned the tithe of an average acre of flax at 12s. The bill reduced it to 4s. With prescriptive right to tithe, with the same right that a man has to rent from house and land, existent in the church, such a bill would never have been projected. Parliament has not only reduced tithes, but has put tithes on in the face of special legal exemption. Day laborers were by an act of Edward VI. exempted from personal tithe—that is, from tithe on their wages. In the reign of William III. the clergy were apparently in straits with the small tithes. Parliament was applied to, and it enacted a law for the more easy recovery of small tithes, and meshed the persons exempted by the act of Edward. The act was as iniquitous as the law impropriations under Henry VIII.; but it serves well in proof that Parliament, and Parliament only, has power to impose tithes; and, taking with it the exempting act of Edward VI. and the acts of William and Mary and George II., we have proof weighty enough that Parliament can do what it may deem fit with tithes—to abolish, reduce, or regulate. We, however, need no more proof of the absolute power of Parliament over the revenues of the Established Churches of England and Ireland, than the acts abolishing church rates and commuting the several kinds of tithe—predial, of agistment, personal, mixed—for fixed money payments give us.

The "United Church in Ireland," if Lord Stanley will have it so, has even less show of claim to the tithes than the church in England has. That church was not the creation of changed theological ideas in the Irish, as it may be affirmed the English church was. Ireland was placed under the church against the inclination of the people, and by force of conquest. Antecedent to James I. the alien establishment had barely firm footing in Ireland. Sequestered ecclesiastical property of great extent was in possession of Catholic religious orders, unquestioned, till James discovered the fact; and Ulster had no Anglican bishops till the same pious and pedantic monarch filled the sees of Derry, Clogher, and Raphos. The Irish church is a

creation of the English Government. As it was made it may be destroyed, without "sin before God" or "injustice to man."

The clamour of "confiscation" raised against Mr. Gladstone has no foundation of fact to sustain it. Church property and tithes are neither personal nor corporate property. The Church of England, with its Irish offshoot, is not a corporation. It is an establishment created by act of Parliament, 2 and 3 Edward VI., cap. 1, and consequently can be disestablished by the same power; but the church lands and revenues would fall to the crown, unless the disestablishing act provided against it by re-assigning them to specific purposes.

Sir G. C. Lewis's assumption that

tithe is a reserved rent is absurd in fact and expression. Tithe is a tax, as distinctly as the land tax—a tax virtually, if not actually, imposed by act of Parliament.

Such is the brief of a voluminous history—a history rank of blood and unholiness; and such are the main grounds of justification of Mr. Gladstone's propositions. The expediency of disendowment of the "United Irish Church" needs no discussion here; but the day that dawns on Ireland disclosing a disendowment act, will be the first day of new vigorous life to Protestantism in that bewildered land, and the day from which the decline of ultra-Catholicism will date.

B. D.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MAY 2, 1868.

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### ✓ GROUNDLESS EXPECTATIONS.

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The article from the DESERET EVENING NEWS, which we publish in this number of the STAR, is most timely and appropriate. Letters have been sent from various parts of Utah to different parts of England, conveying the intelligence that all the Saints are to be gathered this season, the Elders to be called home, and the British Mission to be broken up. These letters, coupled with the fact that President Young was really making strenuous exertions to assist the scattered poor by raising a donation for their deliverance, have, we fear, raised hopes in the bosoms of many which are extremely likely to be disappointed.

We have issued instructions to the Saints from time to time in regard to the important subject of emigration, and have expressed our pleasure at the brightening prospects of those who have been long looking for deliverance. We have also exhorted them to make every effort in their power to obtain the means necessary for their own emigration during the present season. But we have in no instance given them any reason to think that the whole Mission was to be cleared out in a single year, nor to expect that every person who wished to go to Zion was to be picked up *gratis*, and set down in Salt Lake City. We have learned from various sources of the enthusiasm and excitement prevailing in different parts of the Mission, and though we have no

desire to cool the ardor of the Saints upon the subject of emigration, when it is governed by wisdom, yet it is needful that the wild-fire of folly should be extinguished, and that hopes built on a reasonless foundation should be removed, lest by their certain downfall they bring trouble, sorrow, and destruction.

The following remarks were made by us in an Editorial entitled "Counsel and Caution," published on the 7th December, 1867. The Elders should "exert a calm and discreet influence over the minds of the Saints, that they may not run wild with hopes that may not be realized, nor settle down quietly into an attitude of inactive waiting for deliverance. The manner and extent of the assistance to be rendered is not yet known, therefore they should not make promises, and raise hopes that may not be fulfilled, but, as far as possible, bring the people and their business affairs into a state of preparation, so that deliverance may not come unawares, and that a further continuance of present conditions may not bring disappointment, distress, or confusion."

\* \* \* "Get all things in readiness for emigration, but in such a condition that if you should remain, you will not be seriously inconvenienced."

From the foregoing it will be seen that we anticipated the excitement which would follow the promulgation of the news concerning the earnest desires and efforts of the Saints in Utah to gather the poor. We knew that the old saying "Give them an inch and they'll take an ell," was true of some of the Saints as well as other folk, that they would take as certain to be done that which was desired to be done, and therefore we gave the "Counsel and Caution" from which we have quoted.

Some may ask, "have our friends who have written to us wilfully deceived us in this matter?" We reply, not at all. It is perfectly true that President Young desires in his heart to gather all the poor Saints who wish to go to Zion, and that he has called upon the people in Utah to make extensive donations for this purpose. It is also true that large subscriptions have been raised with this object in view. But it is one thing to desire and another thing to obtain; one thing to design and another thing to accomplish. President Young in the largeness of his soul wishes to gather all the poor Saints from these lands, but nothing except the cash will pay for their passage. Cash at the present time is unusually scarce in Utah, where it is seldom very plentiful, but the people have responded with praiseworthy liberality. The philosopher's stone has, however, not yet been discovered in Utah, nor any other wonderful means of transmuting the baser metals into gold. It is extremely difficult at present to turn cattle and grain into the shining coin, or even into the shifting currency popularly known as greenbacks, at justifiable figures; therefore, unless some at present unknown sources shall develop the required cash, the work desired to be done cannot at this time be fully accomplished. We beg to assure our readers, however, that the wheels of time are not likely to stop on the 31st December, in the year of our Lord 1868, neither will the desire to gather the poor die out as the present year departs, but efforts now commenced will be continued as circumstances will permit, so that, as President Young intimates in his letter published in this number of the STAR, the gathering shall at any rate keep pace with the increase of the Mission. That which cannot now be advantageously disposed of, may in another year bring double its present market value.



The Saints need not, then, be cast down to the depths of despair, if the hopes which many of them have unreasonably indulged in are not fulfilled the present season. And that no serious consequences may ensue from undue anticipations, we most emphatically exhort our brethren and sisters to exercise that wisdom and discretion which should govern the actions of every true Saint of God. Take no stand and make no steps, except upon sure ground. Unless you are certain by reason of having a sufficient amount in the Fund, or drafts from Utah for the necessary sum, that you can go to the terminus of the railway, do not break up your homes or give notice to leave your employment, or put yourselves in any position that will, if you are not gathered this season, bring you into distress and grief.

Some persons have received drafts for small sums from Utah, and have been encouraged by their friends to think that the balance will be made up by the Church. This is a great mistake, and may lead to great disappointment. The Church is not a gold mine, and we cannot accomplish impossibilities. Others have been led to think that because their names have been forwarded to Liverpool on the lists which have been furnished us of those who have been in the Church 15 years and upwards, that their emigration is sure. This is also a delusion; and we wish every one to understand distinctly, that they must not calculate with any certainty upon emigrating this season, unless they are notified from this office; without they have the full amount of means at their disposal to pay their passage from Liverpool to the terminus of the railway.

We shall adhere strictly to the counsel of President Young in regard to the means which will be at our disposal for the emigration. The oldest faithful members will be assisted as far as the means will extend, and those who have to remain, instead of being overwhelmed with disappointment and vexation, should rather rejoice in the blessings bestowed upon others, looking forward in faith to be similarly favored in the good time of the Lord.

Letters from enthusiastic, but unwise friends in Utah, are no guide for the Latter-day Saints in anything. If the Saints could be guided and counselled in that manner, there would be no necessity to send Elders to this country from year to year, at so much trouble and expense. The Priesthood of God is placed in the Church for "the perfecting of the Saints, and the edifying of the body of Christ," and if the people will hearken to those who hold the authority, and who are appointed to counsel them, they will be saved from much regret and disappointment. Their word, when guided by the holy Spirit, is the counsel of the Lord. They should not run beyond that counsel, nor add to it according to their own notions and desires, nor suffer themselves to be swayed from it by the foolish advice of friends, whose only authority is that they have reached the land of Zion a little sooner than they have to whom they write. We have seen letters from Utah which should be despised by those who received them, and redden with shame the cheeks of those who sent them. Zion is not yet "purified with the spirit of judgment and the spirit of burning," and we hope, for the sake of a few who are there, that the day of separation may be postponed for a season, that they may have time to repent of their follies, and thus be better prepared for that which is to come.

Let the Saints learn to be wise in all things, continue their exertions to obtain the means for their own emigration, exercise faith in the Lord that their way may be speedily opened, and be guided and counselled by the men ap-

pointed, and all will be well with them. "There are many devices in a man's heart, but the counsel of the Lord that shall stand."

**CORRECTION.**—Through the kindness of a friend, our attention has been called to the poetry entitled "Gloom of Autumn," published in No. 99 of the *EVENING NEWS*,\* as the production of the late sister Fanny Murray. The piece was a great favorite with sister Murray, and through a misunderstanding she was incorrectly credited with the authorship. We do not know the author's name.—*Deseret Evening News*. [\* Also in *STAR* No. 17.]

## CORRESPONDENCE.

### AMERICA.

Salt Lake City, March 28, 1868.  
Elder Franklin D. Richards.

Dear Brother,—Your welcome favor of Feb. 26th is at hand, with inclosed slip concerning drafts, and the contents noted.

\* \* \*

In reply to those who have means to pay their own expenses through, you can inform them that we have estimated the expenses of an adult from Liverpool to the terminus of the railroad at \$65 in greenbacks, or an equivalent in coin. When they reach the terminus, they can either hire their passage in the trains that will be sent from here, or probably, if they prefer, buy wagons and teams of those who go down with the trains; in either case they will need to provide their provisions on the frontier to last them through, for we do not expect to send provisions from here except for those who are assisted from the amount donated for gathering the poor, for which reason both those who are able to pay their way through, and those whose relatives or friends have sent for them, must supply their own provisions.

The Bishops are now busily engaged in raising 500 four-yoke teams to start for the terminus in time to reach there about the middle of July, with flour, dried fruit, beans, &c., sufficient for those who are assisted by the Fund or donations. It is expected that these teams will be able to transport all who can reach the terminus this season. Such would have been the case

had money been more plenty, for the spirit for assisting the poor is very great, and the donations are marvelous under the great scarcity of money. Many cattle have been donated, and many more are ready to be, but as yet we have no money offers for them that meet our views; should we have in time, which is rather doubtful, many more will be enabled to rejoice in deliverance this season. Nothing but the want of money prevents our emigrating this year all who wish to come.

I have advised brothers Clawson and Staines, as also yourself in a former letter, to keep their expenditure in behalf of the emigration strictly within the amounts furnished for that purpose, and not incur one cent of indebtedness for me to pay, for money is too scarce and uncertain for me to permit any other course, except some emergency should arise in which I expressly warrant it. This instruction does not touch our customary business of deposits and their corresponding drafts, but solely pertains to expenditures for the emigration.

And you need not worry your mind about those able to pay their way through, but you can inform them, in addition to what I have already written in this letter, that they of course have full liberty to organize and travel with the others, which will be best, provided they will listen to such counsels and instructions as may be given them by you and brothers Clawson and Staines, and observe the regulations for the welfare and good conduct of all throughout the entire journey.

It is gratifying to learn that baptisms are again becoming quite frequent, and we will endeavor to have the gathering at least keep pace with them, which we trust will enable the saints to leave Babylon before any become weary in well doing, or discouraged by oppression and wicked surroundings.

On the 26th inst. I returned from a short visit to Provo, during which I created the site for the new bridge over Provo river, near where the old one was, and in company with brother Kimball, my brother Joseph, Mayor Smoot, Alderman Sheets, and a large number of citizens, with teams, labored one day in hauling brush and gravel to make good the approaches to the bridge, which work will be continued at the rate of one day in each week until the job is completed. Brother A. Gardner has taken the contract to build the new bridge, 250 feet long by 20 feet wide, on piling, for \$7000. The brethren at Provo, and throughout Utah county, seem to have been imbued with increased zeal and energy in good works, and are very cheerful and energetic in carrying out every requirement for their welfare.

As the weather becomes more propitious, out-door labors are being prosecuted with increasing diligence, but business or trade continues very dull. Whether the Sweetwater mines or the railroad, or both, will materially enliven our money market this season, is not as yet known, but cannot, probably, to any great extent until harvest, for we have little or no surplus products to spare, except beef.

Your family, relatives, and friends, are all well, so far as I am advised, as are also the people generally.

Ever praying that all needed blessings may constantly attend you, and those associated with you in your important labors, as also all the faithful of the Israel of our God, I remain your brother in the Gospel,

BRIGHAM YOUNG.

#### SCOTLAND.

Glasgow, April 10, 1868.

President F. D. Richards.

Dear Brother, — Having returned late last night from Galloway, I now

hasten to report progress according to promise.

On the 2nd ult, I jumped on board the steamer *Albion*, for Stranraer, which left Glasgow at 9 o'clock a.m. The day being pleasant, I enjoyed the sail very much, and admired the beautiful scenery presented on either side of the Firth of Clyde. Arrived in Stranraer in the evening about 8 o'clock, and remained all night at the George Hotel. The following day I took train to Kirkcowan, where I met brother Robert Crawford, and from thence walked to his house at Tearhouse Mill. In Kirkcowan we called in to see an old sister who has been in the Church for a long time, and found she was still enjoying a spark of "Mormonism." I remained at brother Crawford's until Saturday evening, 8 o'clock, and then walked to Crutown, a little village at the head of Wigton Bay, a distance of seven miles, where I arrived about 10 o'clock. I spent Sunday conversing with individuals upon the principles of the Gospel, and feeling impressed to hold a meeting, I did so; obtained a private house for the purpose, which was filled with strangers. I preached to them about an hour upon the first principles of the Gospel. They all thanked me very kindly, and wished me success. The next day a young man called in to see me, and said he was much delighted with the principles I spoke upon, and felt as though he should embrace them. I anticipate there will be three or four baptized in this place soon.

On Monday I returned to brother Crawford's, and baptized old sister Saunders and her daughter. The old lady is the one I mentioned as being in Kirkcowan, and had expressed a desire to be re-baptized. I held a little meeting and confirmed the two, and administered the sacrament to those present. All felt as though they had received a refreshing shower from the Lord. I showed them the advancement of the Latter-day kingdom, and that "Mormonism" was not dead, but continuing its progress, and soon the Lord would complete, for a season, the gathering of the honest from this country. I also urged upon them the importance of saving their surplus



means to assist in the great work.

Those who I expect to join the Church at Crutown will, I believe, have means to take them through to the terminus of the Pacific railroad.

I returned to Glasgow *via* Stranraer, Girvin, Ayr, Kilmarnock, and Paisley, and held a meeting at the latter place.

The only Saints that I could get any knowledge of residing in Galloway, were brother Crawford, wife, and four children, sister Saunders

and two daughters, one of whom is married and has four children.

I believe my visit will result in good. There are a few strangers down there who wish some of our works, and who will pay brother Crawford, then he will arrange with me to get them. One old gentleman has quite a number of the Church tracts nicely filed away.

I remain your humble servant,  
H. H. CLUFF.

### THE COST OF EUROPEAN ARMAMENTS.

Dr. Larroque, of Paris, author of a prize essay on the Standing Armaments of Europe, has just published the following statement, from carefully prepared statistics, of the excessive expenditure involved in what Mr. Disraeli has most correctly termed the "bloated armaments" of modern Christendom.

Annual amount of the naval and military budgets of Europe, £119,392,665.

Loss of labor involved by the withdrawal of so many men from productive industry, £132,174,892.

Interest of capital invested in military and naval establishments, £30,440,000.

This makes a total of more than £280,000,000 taken every year from the people for the maintenance of military establishments.

Mr. H. Richard, referring, in an essay recently published by the Social Science Association, to these statistics, remarks as follows:—"The first effect of this is that the finances of nearly all European states are in a condition of normal embarrassment.

In Russia there has been an excess of expenditure over income ever since 1832; and in 1865 it amounted to nearly £7,000,000.

In Austria there has not been a year, from 1789 to the present, in which the revenue of the state has come up to the expenditure. The accumulated deficits from 1851 to 1866 exceed 130 millions.

In France the public debt has been growing at an enormous rate. The funded debt has increased in 13 years, from 1851 to 1864, from 213 millions sterling to 492 millions, and the whole of its debt now amounts to 539 millions.

The new kingdom of Italy is reeling beneath the burden of its vast expenditure to such a degree, that its best friends begin to have grave apprehensions whether it can stand. Official returns state the annual deficits, from 1860 to 1866, to amount to 114 millions sterling.

Many of the smaller states of Europe, such as Turkey, Spain, and Portugal, are in a similar condition.

It is a melancholy reflection that, admirable as are the enterprise, invention, skill, and laborious industry of the toiling millions of producing classes in Europe, they are deprived of so large a proportion of the fruits of their labors by the perpetual drain made upon them to sustain this armed rivalry kept up by their rulers." And, considering such a prodigious annual tax upon the masses of Europe, it is not to be wondered at that we hear of famine and starvation in so many even of her fertile provinces—in France and Germany, in Poland, Finland, and Italy.

M. Legoyt, the secretary of the Statistical Society of Paris, writes—"Let us for a moment suppose that, by an understanding with the great Powers, a disarming in the proportion of one-

half was effected. Immediately two millions of men, from 20 to 35 years of age, constituting the flower of the population of that age, are restored to labors of peace, and at once an annual saving of £64,000,000 is effected on the totality of European budgets."

The same author further shows that this reduction of only one-half of the armies would afford funds for the com-

pletion of the entire network of railways throughout Europe, and for the erection of a primary school in every parish and commune; or, on the other hand, it would enable all the national debts of Europe to be paid off in less than 40 years, thus occasioning an immense alleviation of popular burdens and an incalculable stimulus to business.

## SUMMARY OF NEWS.

The roe of a cod contains 6,878,000 eggs, of a herring 117,000, of a perch 155,000, and of a salmon 19,000.

**CHINESE GAMBLING HOUSES.**—Writing of the licensed gambling houses at Hong Kong, the correspondent of the *Times* says—"Every Chinaman who has money—and I wonder who has not, is busy punting at them. These places continue to be the topic of conversation, and much interest is evinced at what the British Parliament will do on the vexed question of their licenses. Whatever the effect of their legal sanction on the native population may be, there can be no doubt that it has done immense harm to the Europeans of the colony. Many a young man will have to lay his taste for play, and consequent ruin, at the door of the Hong Kong gambling houses." According to a parliamentary paper lately published, these iniquitous establishments only exist at the will of the Colonial Minister—that no lease or other engagement justifies their further existence for a single day either in Hong Kong or Heligoland, and as soon as the Duke of Buckingham feels thoroughly ashamed that the British flag should be sullied by the sanction and protection it extends to licensed gambling, a single stroke of his pen will overturn the gambling tables at once and forever.

**THE FAMINE IN RUSSIA.**—The *Morning Post* traces the present famine in Russia to the emancipation of the serfs. About 20,000,000 of agricultural laborers have been suddenly freed from compulsory toil, and by far the greater majority have refused to work at all. Many have emigrated from the rural districts to cities, where wages are high and employments easy and numerous. They have become porters, night watchmen, droschky drivers, and eagerly embraced any occupation which freed them from their old hard work behind the plough. Some, a very few, have remained in the rural districts, and vegetated on their acquired land. The famine, at first apparently only partial, is now spreading far and wide. It is said that more than two millions sterling are required to save the lives of starving people; and of this only £7000 has been subscribed, although a committee, presided over by the heir apparent, has been formed to receive subscriptions to rescue the remaining sufferers. This is a sad proof of the universal poverty now existing throughout Russia, and also of the want of confidence felt throughout the empire, both in the Court and the Government. Meantime, the spring rains are coming on, and all communication with the afflicted districts will be tedious and uncertain, owing to bog and morass, and rivers bridgeless and unfordable. It thus seems not improbable that the famine now raging may be followed by a pestilence, the dark shadow which so often follows hunger. These are awful evils, and it must be remembered that they have been produced by misgovernment, and every possible abuse of absolute and irresponsible authority; so it is not impossible that they may be the sad-faced heralds of a coming and glorious change from despotism to liberty.